THE PRINCIPLES OF Holy Christian Religion:

OR,

The Catechism of the Church of England Paraphrased;

The Objections against it answered;

With short Prayers for the Morning, [illegible] annexed.

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The Tenth Edition.

Let us hold fast the profession of our faith without wavering. Heb. 10. 23.

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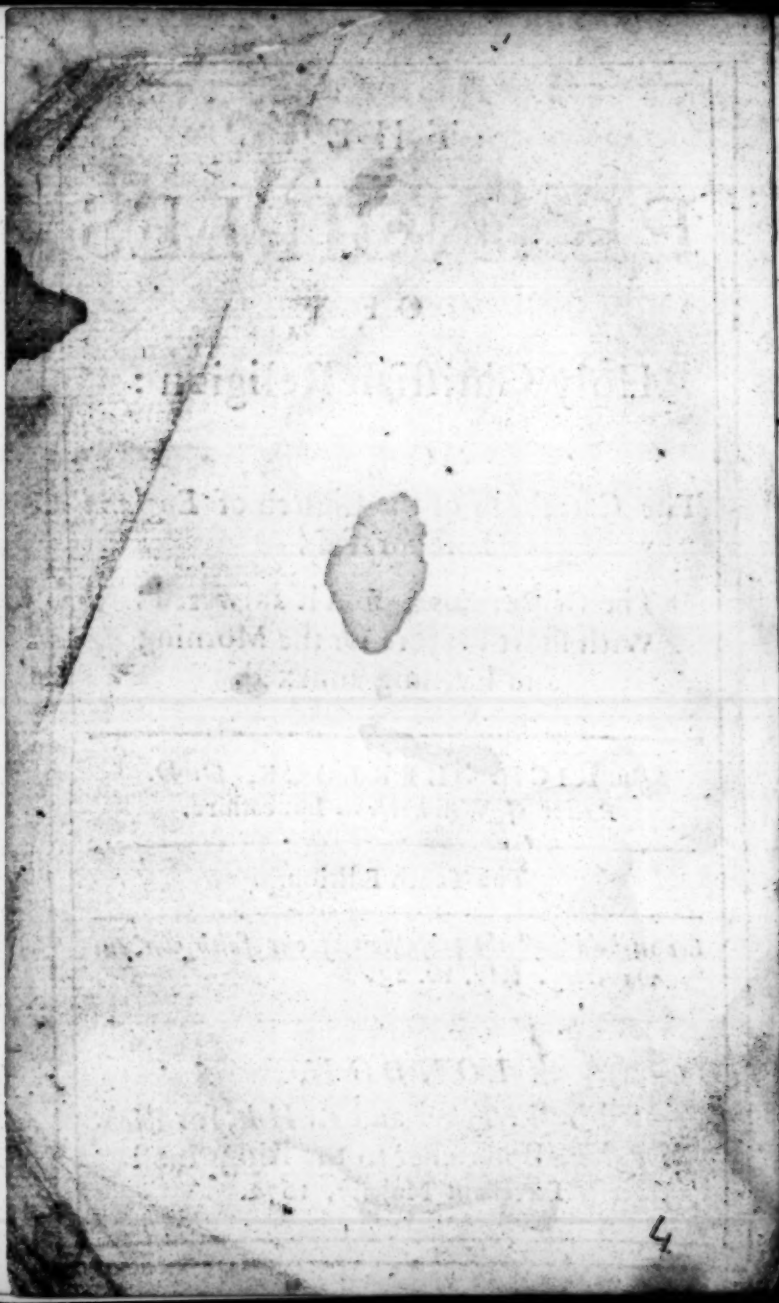

Touching the neceſſity of Catechizing: the authority, uſefulneſs, *and* general Heads of our Church-Catechiſm.

AS *all* tender conſcienc'd men *do ſadly lament the manifold* Sects, Diviſions, *and various opinions in* Religion *amongſt us: ſo all* wiſe *and* prudent *perſons do withall conſider and obſerve the* cauſes *thereof, that ſuch diſorders and confuſions may be remedied and prevented.*

And the greateſt cauſe of ſo much giddineſs in the minds of men, why ſo many waver like a wave of the Sea, driven to and fro with every wind of doctrine, and toſſed, *is for want of a good bottom or ſure foundation to ſtand upon; which conſiſts in being well* Catechized, *or throughly inſtructed in the Principles of the holy and true Religion.* Jam. 1. 6.

There is no want of Preaching *or* Hearing Sermons, *nor can this be the ſource and original of ſo much inconſtancy in Religion,*

ligion, (*it may be the cauſe of* ignorance, *but not of* error) *ſince we ſee by experience that the moſt* fickle *and* giddy *people are commonly the moſt eager* hearers *of many Sermons and ſeveral Preachers: and what's the reaſon, but that ſuch Sermons as men ordinarily hear, being not firſt well* Catechis'd, *render their minds like a* Ship *without* ballaſt, *which cannot keep a ſteddy courſe, but toſſes, rolls and tumbles, and is by every guſt of wind overthrown?*

For Preaching *without* Catechizing *firſt, is, as if a man ſhould go about to build a* Houſe *without a* foundation, *which can prove no other but ſome* Caſtle in the air; *or, as if we ſhould think to be* perfect men, *and never paſs through the ſtate of* infancy *and* youth; *or, as if* ſucking infants *inſtead of* milk *ſhould feed upon* ſtrong fleſh, *and this too often* raw, *and* indigeſted *alſo.*

2 Cor. 3. 2. Heb. 5. 12, 13.

Hence it comes to paſs that there are ſo many, 1. *upon whom that Prophecy of* Iſaiah *is fulfilled,* By hearing ye ſhall hear and not underſtand, and by ſeeing ye ſhall ſee and not perceive: *and that of* S. Paul *alſo,* ever learning, and never able to come to the knowledge of the Truth.

Mat. 13. 14

2 Tim. 3. 7.

Hence

Hence 2. *ſo many become* wiſe in their own conceits, *who really are but* fools *in the* knowledge *of ſaving* truth, *who* wax vain in their *imaginations*, & their fooliſh *hearts* are darkn'd, *through the glimmerings of conceited knowledge*; *who will take upon them to talk of this and that point of Religion, argue againſt ſuch and ſuch doctrines and practices of the Church*, Deſiring to be teachers of the Law, *and* yet underſtanding nothing of what they ſay, or whereof they affirm. Pro. 26. 12. Rom. 1. 21, 22. 1 Tim. 1. 7.

Hence 3. *it is, that the Holy Word of God, which is in it ſelf, rightly underſtood, the* pure fountain *of truth, is made by many* uncatechiſed, *unprincipled men, the very* ſink of errors, *being miſ-interpreted and miſ-applied to the maintenance of falſe opinions, and even* Doctrines of Devils.

Whereas undoubtedly, were there a ſure foundation laid in the true, and through underſtanding of the Principles of Chriſtianity; *there could not be poſſibly either ſo much* ignorance *and blindneſs beſotting the minds of men, ſo much* giddineſs *and wavering in Religion, or ſo much* abuſe *and* wreſting *of holy Scriptures to the ruine of ſouls: for holding faſt the* foundation, *the mind of man*, like a *houſe built* upon Mat. 7. 24.

Eph. 4. 14 on a rock, *ſtands firm againſt the ſhock of every temptation, and is* not toſſed to and fro with every wind of doctrine by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive.

For the practice therefore of this duty of Catechizing, *we have many both* commands *and* examples *in holy Scripture*: *See, amongſt many other,* Gen. 18. 19. Deut. 6. 6, 7. Pſal. 34. 11. *and* Pſal. 78. *from* the 1. *to the* 8. *verſe,* Prov. 22. 6. 2 Tim. 3. 14, 15.

Sect. 2. *The great* neceſſity *and* uſefulneſs *of being well Catechized being thus apparent, and by all wiſe and knowing men conſidered, hath occaſioned the penning and printing of ſeveral* Catechiſms; *many of which though they may be good in themſelves, and uſeful in their kind, yet none of them are to be ranked with, or to be eſteemed of equal authority & uſefulneſs with our* Church-Catechiſm: *becauſe,*

1. *'Tis not of* private, *but* publick *authority, and conſequently to be preferred before all others, as much as the* Laws *and Statutes of a* National Council *before the conceptions and dictates of* private perſons.

Eph. 4. 3. 2. *For the maintenance of* unity in the Faith,

Faith, *'tis neceſſary that there ſhould be one common* form of ſound words, *which all ſhould* hold faſt, *and ſtick cloſe unto; that as we are all members of one* Church, *(or ſhould be ſo at leaſtwiſe) ſo we ſhould all ſtand upon one* ground, *be built upon one* foundation, *and ſteer our courſe towards the land of Promiſe in* one *and the ſame* bottom. 2 Tim. 1. 3.

3. *There is no other Catechiſm can be more exact and compleat, more beneficial and uſeful, than this of our Church: which will appear by conſidering the order and* general heads *thereof.*

And firſt, to prevent the general Objection which is made both againſt this and all other Catechiſms; *'tis confeſſed, That the holy Word of God, or the inſpired writings of the Prophets and Apoſtles are the ground and foundation all holy and true Religion is built upon*: Epheſ. 2. 20. We are built upon the foundation of the Prophets and Apoſtles, *&c.* Sect. 3.

But becauſe the holy Scriptures are both ſpacious *and* difficult, *containing many things, ſome more, ſome leſs neceſſary to ſalvation, and both theſe intermixedly and diverſly delivered, here and there reſperſed in ſeveral books and chapters, and expreſ-*

ſed

ſed both by way of command & counſel, *of* exhortation *and* admonition, *of* promiſe *and* threatning, *of* hiſtory *and* example, *under many* Metaphors, Types & Allegories, *which render them both hard to be underſtood aright, and as hard to be rightly diſtinguiſhed and reduced to their ſeveral heads, for the more clear underſtanding and firm memory thereof; therefore it ſeemed good to the wiſdome of the* antient Fathers *of the Church to reduce the pith, ſumme and marrow of all ſaving doctrine contained in the Scriptures under ſo many ſeveral wayes of expreſſion, to four ſeveral heads*, viz. 1. The Apoſtles Creed, 2. the Ten Commandments, 3. the Lord's Prayer, 4. the doctrine of the Sacraments. *To one of which four general heads, all that the whole Book of God contains abſolutely neceſſary to Salvation is reducible. For,*

1. *All that we are bound to* believe, *in general and in the groſs, is ſumm'd up in twelve Articles by the Apoſtles or Apoſtolical men, and is commonly known by the name of the* Apoſtles Creed; *and that's* the object of our Faith, *and a little* breviary *or ſumme of the* Goſpel.

2. *All that we are bound to* practice *and* obey

obey *is injoyned in the* Ten Commandments; *and that's the* Rule of our life, *and the* Epitome *of the* Law.

And these are the two parts of holy Religion, Faith *and* Obedience: Faith, *which the* Gospel *requires*; *and* Obedience *which the* Law *exacts*: *which* Obedience *is also called* Charity *or* Love; *for* Love is the fulfilling of the Law: *therefore* S. Paul *reduceth all Religion to* Faith *and* Love, Gal. 5. 6. 2 Tim. 1. 13. *Phil.* 2. 13.

But because we can neither believe *nor* do *any thing as we ought, without the Divine grace assisting us thereunto; therefore God hath ordained & commanded unto us the use of* Prayer *and of the* Sacraments, *as the means and conveyances of his graces into our souls, to enable us both to* believe *in him, and also to* love *and* obey *him in a manner holy and acceptable unto him.* *Rom.* 13. 10

3. *Therefore the next general head of Catechism is the* Lord's Prayer, *as the summe, pattern and perfection of all Prayer and Devotion.*

4. *And the fourth and last head is, the Doctrine and use of the* Sacraments: *the ground and reason whereof is briefly this; All those things which concern the good of our* souls *are, according to the nature of*

the

the ſoul, ſpiritual, divine & inviſible, *and ſo are not eaſily conceived by our frail underſtandings, which apprehend not but by organs of ſenſe; therefore God hath been pleaſed mercifully to ordain certain outward* viſible elements, *to ſignifie and ſeal his inward* inviſible graces *unto our ſouls and to be pledges to aſſure us thereof: and theſe are* Baptiſm *and the* Lord's Supper.

And upon theſe four general heads all the ſeveral Queſtions in the Catechiſm beſides do depend; either 1. *By way of Introduction, ſhewing when, by whom, after what manner, and by what means we became Chriſtian; with the great benefits and general duties of Chriſtianity, and our obligation hereunto by ſolemn* vow *and* promiſe *when we were* Baptized: *Or* 2. *for the connecting and joyning of theſe generals together by a fit method for memory's ſake: Or* 3. *for the more clear and full underſtanding of each of them; as will further appear in the ſeveral Queſtions and Anſwers enſuing.*

Open mine eyes *O Lord*, & enlighten my *mind*, that I may both ſee & *rightly* underſtand the *wonderous* things of thy *Law*, & carefully frame my heart & all *the actions of my life* thereafter, through *Jeſus* Chriſt our Lord. *Amen.*

Thoſe Paſſages which are excepted againſt and anſwered in the Poſtſcript of the Paraphraſe are thus noted *.

Maſter.

WHat is your Name? *

Scholar.

N. or M.

Maſter.

Who gave you this Name? *

Scholar.

My Godfathers and Godmothers in my Baptiſm, wherein I was made a Member of Chriſt, the Child of God, and an Inheritor of the Kingdom of Heaven. *

Maſter.

What did your Godfathers and Godmothers then for you? *

Scholar.

They did promiſe and vow three things in my name:

Firſt, that I ſhould forſake the Devil and all his works, the Pomps and Vanities of this wicked world, and all the ſinful luſts of the Fleſh.

Secondly,

Secondly, that I should believe all the Articles of the Christian Faith.

And thirdly, that I should keep Gods holy Will and Commandments, and walk in the same all the days of my life.

Master.

Dost thou not think that thou art bound to believe and to do as they have promised for thee?

Scholar.

Yes verily: and by Gods help so I will. And I heartily thank our heavenly Father that he hath called me to this state of salvation through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same unto my lifes end.

Master.

Rehearse the Articles of thy Belief.

Scholar.

I Believe in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his onely Son, our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate: was crucified, dead, and buried: He descended into hell: The third day he rose again from the dead: He ascended into heaven, and sitteth at the right hand of God the Father Almighty: From thence he shall come

come to judge the quick and the dead. I believe in the Holy Ghoſt: The holy Catholick Church: The Communion of Saints: The forgiveneſs of ſins: The Reſurrection of the body: and the life everlaſting. Amen.

Maſter.

What doſt thou chiefly learn in theſe Articles of thy Belief?

Scholar.

Firſt, I learn to believe in God the Father, who hath made me and all the world: Secondly, in God the Son, who hath redeemed me and all mankind: Thirdly, in God the Holy Ghoſt, who ſanctifieth me and all the elect people of God.

Maſter.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods Commandments; Tell me how many there be.

Scholar.

Ten.

Maſter.

Which be they?

Scholar.

THE ſame which God ſpake in the 20. Chapter of Exodus, ſaying, I am the Lord thy God, which hath brought thee out of the Land of Egypt, out of the houſe of Bondage.

i. Thou ſhalt have none other Gods but me.

Lord, have mercy upon us, and incline our hearts to keep this Law.

ii. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou ſhalt not bow down to them nor worſhip them: For I the Lord thy God am a jealous God, and viſit the ſins of the Fathers upon the Children, unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands in them that love me and keep my Commandments.

Lord, have mercy upon us, &c.

iii. Thou ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſs that taketh his Name in vain.

Lord, have mercy upon us, &c.

iv. Remember that thou keep holy the Sabbath day. Six days ſhalt thou labour & do all that thou haſt to do, but the ſeventh day is the Sabbath of the Lord thy God: In it thou ſhalt do no manner of work, thou, & thy Son, & thy Daughter, thy man-ſervant, and thy maid-ſervant, thy cattel, and the ſtranger that is within thy gates: For in ſix

ſix dayes the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the Sabbath day, and hallowed it.

Lord have mercy upon us, &c.

v. Honour thy Father and thy Mother, that thy dayes may be long in the Land which the Lord thy God giveth thee.

Lord have mercy upon us, &c.

vi. Thou ſhalt do no murther.

Lord have mercy upon us, &c.

vii. Thou ſhalt not commit adultery.

Lord have mercy upon us, &c.

viii. Thou ſhalt not ſteal.

Lord have mercy upon us, &c.

ix. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Lord have mercy upon us, &c.

x. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Lord have mercy upon us, and write all theſe thy laws in our hearts, we beſeech thee.

Maſter.

What doſt thou chiefly learn by theſe Commandments?

Scholar.

I learn two things: My duty towards

God, and my duty towards my neighbour.

Master.

What is thy duty towards God?

Scholar.

My duty towards God is, To believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength. To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name, and his Word, and to serve him truly all the dayes of my life.

Master.

What is thy duty towards thy neighbour?

Scholar.

My duty towards my Neighbour is, To love him as my self, and to do to all men as I would they should do unto me. To love, honour and succour my father and mother: To honour and obey the King and his Ministers: To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters: To order my self lowly and reverently to all my betters: To hurt no body by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my

body

body in temperance, sobernes, and chastity: Not to covet nor desire, other mens goods: but to learn & labour truly to get mine own living, and to do my duty in the state of life unto the which it shal please God to call me.

Master.

My good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer.

Let me hear therefore if thou canst say the Lords prayer.

Scholar.

OUr Father which art in Heaven, Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdome, the Power and the Glory, for ever and ever, Amen.

Master.

What desirest thou of God in this prayer?

Scholar.

I desire my Lord God, our heavenly Father, who is the giver of all goodnes, to send

his Grace unto me and to all people, that we may worſhip him, ſerve him and obey him as we ought to do; And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies: and that he will be merciful unto us, and forgive us our ſins: and that it will pleaſe him to ſave and defend us from all dangers ghoſtly and bodily: and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt: And therefore I ſay, Amen, So be it.

Maſter.

How many Sacraments hath Chriſt ordained in his Church?

Scholar.

Two only, as generally neceſſary to ſal-
* vation; that is to ſay, Baptiſm, and the Supper of the Lord.

Maſter.

What meaneſt thou by this word Sacrament?

Scholar.

I mean an outward and viſible ſign of an inward and ſpiritual grace given unto us, ordained by Chriſt himſelf, as a means whereby

whereby we receive the ſame, and as a pledge to aſſure us thereof.

Maſter.

How many parts be there in a Sacrament?

Scholar.

Two: the outward viſible ſign, and the inward ſpiritual grace.

Maſter.

What is the outward viſible ſign or form in Baptiſm?

Scholar.

Water, wherein the perſon baptized is dipped or ſprinkled with it, In the name of the Father, & of the Son, & of the holy Ghoſt.

Maſter.

What is the inward and ſpiritual grace?

Scholar.

A death unto ſin, and a new birth unto righteouſneſs: For being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Maſter.

What is required of perſons to be baptized?

Scholar.

Repentance, whereby they forſake ſin; and Faith, whereby they ſtedfaſtly believe the Promiſes of God made to them in that Sacrament.

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Master.

Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Scholar.

* Yes, they do perform them by their sureties, who promise and vow them both in their names; which when they come to age, themselves are bound to perform.

Master.

Why was the Sacrament of the Lords Supper ordained?

Scholar.

For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Master.

What is the outward part or sign in the Lords Supper?

Scholar.

Bread and Wine, which the Lord hath commanded to be received.

Master.

What is the inward part or thing signified?

Scholar.

The body and blood of Christ, which are verily and indeed taken and received of the faithful in the Lords Supper.

Master.

Maſter.

What are the benefits whereof we are partakers thereby?

Scholar.

The ſtrengthening and refreſhing of our ſouls by the body and bloud of Chriſt, as our bodies are by the Bread and Wine.

Maſter.

What is required of them that come to the Lords Supper?

Scholar.

To examine themſelves whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; whether they have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death, and be in charity with all men.

The end of the Catechiſm.

This little Piece having been formerly communicated to the late Reverend Dr *Hammond* for his Judgement of it, received from him an ample Commendation as a thing of worth and use.

R. Royston.

THE PRINCIPLES OF Holy Christian Religion: OR, The Catechism of the Church of *England* Paraphrased.

The Introduction.

1. *Quest.*

BEcause your *Name* is the badge and cognizance of that Holy Christian Religion you profess, therefore 'tis first demanded of you,

What is your Name? *

Answ.

R. T. W.

2. *Quest.*

And since together with your *Name* you received Christianity, 'tis therefore secondly askt,

Who gave you this Name? *

Answ.

* **My Godfathers and Godmothers in my Baptism, wherein I was made a *Christian*, and therefore it is called my *Christian name*.** Rom. 6. 3.

3. *Quest.*

3. *Quest.*

What happiness or benefit is it unto you to be baptized and become Christian?

Answer.

* *I am thereby made*, 1. A member of Christ, 2. A child of God, 3. An inheritor of the Kingdom of Heaven: or more fully thus;

Psal. 51.5. Eph. 2. 3. Rom. 5. 12 Joh. 3. 5. Whereas I was *born in sin*, and am by nature the *child of wrath*; & heir of *Death* and *Hell*; by being *born again of water* and of the *Holy Ghost* in baptism

1 Cor. 12. 13. Act. 22. 16 Gal. 3. 26, 27. Tit. 3. 5, 6, 7. Rom. 8. 17. I am not only, 1. ingrafted into *Christ's* Mystical body, the *Church*; but am also 2. reconciled unto *God* through *Christ*, and made his child by *Adoption* and *Grace*; and not only a *child*, but also 3. an *Heir*, even an *Heir of God*, and *joynt-heir* with *Christ* of the Kingdom of Heaven.

4. *Quest.*

Are these great Blessings conferr'd upon you through Baptism absolutely; or upon condition only?

Answ.

Mat. 28. 19, 20. Mark 16. 16. Act. 2. 38. Upon condition, that I do observe and keep that promise & vow which was made in my name, being baptized.

5. *Quest.*

5. *Quest.*

What did your Godfathers and Godmothers then promise and vow for you?

Answ.

They did promise and vow three things in my Name. 1. That I should forsake the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. 2. That I should believe all the Articles of the Christian faith. 3. That I should keep Gods holy will and commandments, and walk in the same all the dayes of my life.

6. *Quest.*

Dost not thou think that thou art bound both to believe and to do what they have promised for thee?

Answ.

Yes verily, I do believe it to be my bounden duty: and by Gods help I will perform the same. And I heartily thank our Heavenly Father, who through Baptism hath called me to this state of salvation through Jesus Christ our Saviour. And I pray God to give me his grace, that I may

may continue in the same to my life's end: carefully observing this vow of my baptism, which is the general duty of every Christian.

7. *Quest.*

What is the meaning of the first part of your Christian duty, or vow in Baptism?

Answ.

By promising to *forsake the Devil and all, &c.* I do oblige my self to resist & manfully to *fight* under the *banner of Christ* against all temptations, whether arising from the *Devil*, the *World* or the *Flesh*, and not suffer my self to be *vanquished* by them, and be led *captive* to the *service of sin.*

Eph. 5. 10. &c. 1 Tim. 1. 18, 19. and 6. 12. Joh. 8. 34.

And this is that which is also called *Repentance from dead works*, Heb. 6. 1. where 'tis remembred as the first of the *principles* of the *doctrines of Christ*, because I must forsake the service of sin & all temptations leading thereunto before I can truly serve God, or receive any benefit by the means of Grace.

Luke 1. 74, 75.

O *God which art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service*

vice is perfect freedome; defend me thy mble servant in all assaults of my ostly Enemies, the World, the Flesh, nd the Devil: that I surely trusting in y defence, may not fear the power of ny such adversaries, through the might Jesus *Christ our Lord.*

CHAP. I.

Of the Creed.

Quest.

WHat is the second part of that promise you made when you were baptized?

Answ.

To believe all the Articles of the Chri- Heb. 6. 1.
stian Faith: that is, all those chief heads Acts 1. 1.
of Doctrine which Christ commanded and taught, as also what himself did for our example, and suffered for our Salvation.

Quest.

What is the summe of them?

Answ.

The Apostles Creed.

Quest.

What mean you by a *Creed?*

Answ.

Answ.

A Creed is as much as a *Belief*: An it is a brief Summary of all the chi heads of *Religion*, which we are boun to believe as necessary to everlastin Salvation.

Quest.

Why do you call it the *Apostle Creed?*

Answ.

Because 1. it contains the summe o that doctrine which the *Apostles* prea ched. 2. It was compiled either by th *Apostles* themselves, or *Apostolical* men and it consists also of 12 *Articles* accor ding to the number of the 12 *Apostles*.

Quest.

Rehearse the Articles of your Be lief distinctly.

Answ.

1. I believe in God the Fathe Almighty, Maker of Heaven an Earth.

2. And in Jesus Christ his onl Son, our Lord.

3. Which was conceived by th Holy Ghost, born of the Virgi Mary.

4. Suffered under Pontius Pilate wa

was crucified, dead and buried;

5. He descended into hell, the third day he arose again from the dead;

6. He ascended into heaven, and sitteth on the right hand of God the Father Almighty:

7. From thence he shall come to judge the quick and the dead.

8. I believe in the Holy Ghost:

9. The holy Catholick Church, the Communion of Saints,

10. The forgiveness of sins,

11. The Resurrection of the body,

12. And the life everlasting. Amen.

Quest.

What do you chiefly learn to believe in these Articles?

Answ.

Hence I learn to believe in that only true God, who being one in *essence*, is three in *subsistence*.

1. God the Father, who hath made me and all the world:

2. God the Son, who hath redeemed me and all mankind: *

3. God the Holy Ghost, who hath sanctified me and all the elect people of God. Which divides this *Creed* into

three

three general parts, according to the number of *theſe three Perſons* of the *Godhead*.

Queſt.

What does the *firſt* general part of your Creed concern?

Anſw.

Artic. 1. Gen. 1. 1. Col. 1. 16. Heb. 11. 3. Pſal. 36. 5, 6. Mat. 6. 26. and 10. 29 30.

God the Father, who by his *Almightineſs* of nothing hath *made* all things, both the *Heavens* and the *Earth*, and all that is contained therein; & by the ſame his power does ſtill *ſuſtain* and *govern* all things: which is the ſumme and meaning of the firſt Article.

Queſt.

What uſe are you to make of this?

Anſw.

Mal. 1. 6. Dan. 5. 23. Rev. 4. 11. & 5. 12, 13 Deut. 32. 18. Acts 17. 24, 25, 26, 27, 28.

That I am therefore bound to ſerve and worſhip him, and obey his Laws, as being the great *Lord* and *Father of all*, from whom I have received all that I *am*, and all that I *have* in the world.

Queſt.

Deut. 10. 12, 13, 14.

What does the *ſecond* general part of your Creed concern?

Anſw.

Gal. 3. 13. Luke 1. 68, 69, 74.

God the Son, and the *Redemption* of mankind by him from ſin and death.

Queſt.

Quest.

By what *names* and *titles* is he known?

Answ.

He is first called *Jesus*, which signifies *Salvation*. 2 *Christ*, which signifies *Anointed*, and denotes his threefold office of *King*, *Priest*, and *Prophet*. 3. *The only Son of God*, viz. by eternal generation. 4. *Our Lord*, in that he hath *bought* and *redeemed* us, and hath the sole *power* over us. *Artic.* 2. Mat. 1.21. Act.10.38 Rev. 1. 5. Heb. 6.20 & 12. 24. Act.3.22, 23. Luk. 1.32. Joh. 8.56, 57, 58. 1Cor.6.20 Mat.28.18 1 Cor.8.6

Quest.

What do you believe that he *did* and *suffered* to redeem you?

Answ.

I do *believe* that he came down from Heaven, and was by the power of the *Holy Ghost* after a wonderful manner *conceived* and made *Man* in the sanctified womb of the blessed *Virgin Mary*; that he was *born* of her; that he *lived* a most holy life, and by his *Doctrine* and *Example* guided and directed us in the way to Heaven. *Artic.* 3. Joh.16.28 Luk.1.31, 35.& 2. 7. Gal. 4.4. Joh.8.46. Tit. 2. 11. 12.

That he *suffered* for our sins many grievous & bitter things *under Pontius Pilate* the Governour of *Judea*; that he was by his command *crucified*, or the several parts of his body were stretched out *Artic.* 4. 1Pet.2.21. and 3. 18. and 4. 1. Mat.27.26

out upon the Croſs as upon a rack, and nailed thereunto, to his unſpeakable torment, until through the violence of his pangs he gave up the Ghoſt; and being *dead* was alſo *buried*, to manifeſt the reality and truth of his death.

Mat. 27. 50, 60. Phil. 2. 8. 1 Cor. 15. 3, 4.

That *he deſcended into hell*, vanquiſhed both the firſt and ſecond death, and *him* who had the power of death, that is, the devil, & all the ſpirits & powers of darkneſs. That *he roſe again the third day*, thereby declaring his victory over death, & over all our ghoſtly enemies.

Artic. 5. Eph. 4. 9, 10. Col. 2. 15. Heb. 2. 14. Rev. 1. 18. & 20. 14. Pſal. 16. 16 Act 10. 40 and 5. 30. Rom. 14. 9

That having accompliſhed the great Work of our Redemption, he again *aſcended into Heaven*, from whence he came down: that he *ſitteth at the right hand of God*, reigneth as *King* over all, and intercedes for all them that call upon God in his name.

Col. 1. 18. *Artic.* 6. Luk 24. 51 Acts 1. 9. Eph. 4. 8. &c. Heb. 6. 20.

And that *he ſhall come again at the laſt day to judge the quick & the dead*, & render to all *men* according to their *works*

Mar. 16. 19 Col. 3. 1. Phil. 2. 9, &c. Rom. 8. 34

Queſt.

What uſe are you to make of this ſecond part of your Creed?

Artic. 7. Mat. 25. 31 &c.

Anſw.

That I therefore put my truſt only in

1 Theſ. 4. 16, 17. 2 Tim. 4. 1. Rev. [illegible] 7. Pſal. 62. 12. Mat. 16. 27. Rom. 2. 6. Rev. 22. [illegible] the

the *mercies* of God through the *merits of Chriſt* for whatever concerns the good either of body or ſoul. That I repent me truly of all my *ſins*, wch were the cauſe of my *Saviours ſufferings*. That I obey his *doctrine*, and follow his *Example*, as the *way to heaven*. That I *ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God*; and by *perſeverance* in all *good works*, wait for the coming of my Lord to Judgment. Pſal. 2. 12. and 34. 8. and 44. 6. Rom. 8. 32 Acts 2. 38. and 3. 19. Mat. 4. 17. Tit. 2. 14. 1 Cor 15. 3. Mat. 11. 29 Joh. 15. 10 1 Pet. 2. 21 Col. 3. 1. Luke 21. 34, &c.

Queſt.

What does the *third* general part of your Creed concern? Tit. 2. 11, 12, 13. Mat. 24. 42, &c.

Anſw.

God the Holy Ghoſt, and his *ſanctification* of me and of all God's people, by his Gifts and Graces, to the ſacred ſervice of God, and of our Saviour *Jeſus Chriſt*. *Artic.* 8. Rom 15. 16 2 The. 2. 13 1 Cor. 12. 4, 7, &c. Gal. 5. 22, &c.

Queſt.

In whom is this work of *ſanctification* wrought?

Anſw.

In all the faithful and elect people of God, called *the holy Catholick Church*: *Holy*, becauſe ſanctified by the Holy Ghoſt; and *Catholick*, that is, univerſal, *Artic.* 9. 1 Tim. 3. 15 Heb. 2. 12. Eph. 5 27. Pſal. 2. 8. Mat 28. ult.

diffuſed and ſpread over the face of the whole earth.

Queſt.

How is this Sanctification wrought by the Holy Ghoſt upon the *Church* or people of Chriſt?

Anſw.

It is begun in this life by the *communion of Saints* and *remiſſion of ſins*; and it ſhall be perfected hereafter at the *Reſurrection of the body*, in *life everlaſting*.

Queſt.

What do you mean by the *Communion of Saints?*

Anſw.

Joh. 17. 21. Eph. 4. 13. and 6. 38. Phil. 1. 27 and 2. 4. Rom. 16. 16, 17. 1 Joh. 1. 3. 1 Pet. 1. 22

I do profeſs to believe, that all true members of Chriſt's *Holy Catholick Church*, by the ſecret impreſſions of the *Holy Ghoſt* have both *union* and *communion* with *Chriſt*, who is our *head*, by *Faith*, and alſo one with another, the *members* of *Chriſt*, by *Charity*.

Queſt.

What do you mean by *remiſſion of ſins?*

Anſw.

Artic. 10. Acts 2. 38 and 13. 38.

I do believe that there is both for me, and for all other good Chriſtians, pardon

pardon and forgiveneſs of all our ſins to be obtained by the *mercies of God*, through the *merits* of *Chriſt* our Saviour; we ſincerely performing the conditions of a lively *Faith* and true *Repentance* thereunto required. Joh.20.23 Mar.16.16 Joh. 3.16. 2 Cor.5.21 1 John 1. 7, &c.

Queſt.

What do you mean by the *Reſurrection of the body?*

Anſw.

I do believe that this *body* of mine, and the *bodies* of all men, though they be diſſolved by death into duſt and aſhes, yet ſhall be again *raiſed* out of the duſt of death, and rejoyned to our immortal *ſouls*, ſo that we may receive according to our deeds done in the *body*, whether they be *good* or whether they be *evil*. *Artic.* 11. 1 Cor. 15. 29, &c. John 5.29 and 6.39. & 11. 24, 25. Mat 25.1. & 14, &c.

Queſt.

What do you mean by *Life Everlaſting*.

Anſw.

I do believe that when we ſhall be raiſed up at the laſt day, we ſhall never *die* any more, but *live* for ever, either in *endleſs joys*, if we have done well, or in *endleſs torments*, if our deeds have been evil. *Artic.* 12. 1 The.4.17 Rev.21.4. John 5.29 Mat.25.46

Queſt.

What uſe are you to make of this part of your Creed?

Anſw.

Eph. 4. 30. 1 The. 5. 19 That I do not *grieve Gods holy Spirit* by my ſins, nor hinder his work of *ſanctification* upon my ſoul, by reſiſting his *good motions* & incitements to holineſs of life. That I continue a faithful and true *member* of Chriſt's myſtical body, the *Church*, both by a true and lively *faith* in *Chriſt*, and an univerſal unfeigned *charity* towards all *Chriſtians*. That I *truſt* not in my own *righteouſneſs*, but rely on the *merits* of *Chriſt* only for the pardon of my ſins, truly *repenting* of all my miſdoings, and for ever abjuring and forſaking the ſame, denying *ungodlineſs* and *worldly luſts*; and *living ſoberly*, *righteouſly and godly in this preſent world*, as looking for the *Reſurrection* of the dead, and the *life* of the world to come.

Heb. 10. 24, 25. Gal. 5. 6. 1 Cor. 13. 13. 1 Joh. 3. 23 Col. 3. 14, 15. Tit. 2. 11, &c. Phil. 3. 20

Queſt.

Why do you conclude with *Amen?*

Anſw.

I do hereby acknowledge and ratifie with my ſtedfaſt belief the undoubted *truth* and *certainty* of this *Creed* in general,

neral, and of every *Article* thereof in particular, ſecretly wiſhing, & humbly *praying*, that through the ſtedfaſtneſs of this *faith* I may evermore be defended from all adverſity, and be preſerved in the way of eternal ſalvation, even from God the *Father*, through God the *Son*, and by God the *Holy Ghoſt*; *to whom be glory for ever. Amen.*

I *Believe, Lord, help my unbelief; and evermore preſerve thy ſervant in the unity of the true faith. Grant me with the heart to believe unto righteouſneſs of life, that I may in the end obtain the end of my faith, which is the ſalvation of my Soul, through* Jeſus *Chriſt our Lord. Amen.*

CHAP. II.

Of the Commandments.

Queſt.

WHat is the *third* part of your vow in *Baptiſm?*

Anſw.

To keep God's Holy Will and Commandments, and to walk in the ſame all Luk. 1. 75.

the dayes of my life : and it is but juſt and reaſonable that I ſhould do what
Luke 10. 25, 26. *God* hath *commanded* me in this life, if I will obtain what he hath *promiſed*
Rev. 22. 14 Mat. 19. 17 me in the life to come: *If thou wilt enter into life, keep the Commandments.*

Queſt.

What are theſe *Commandments* God hath *enjoyned*, and you have *promiſed* to obſerve and keep?

Anſw.

The ſame which God ſpake in the 20. Chapter of Exodus, ſaying, I am the Lord thy God, which brought thee out of the land of Egypt, out of
Lev. 18. 4. Pſal. 105. 45. Deut. 27. 9 10. the houſe of bondage: Which is the Preface, ſhewing *God's right* to *command*, and *our obligation* to *obey*.

Queſt.

1 John 2. 4, 5. Are the *Commandments* of God under the Goſpel *the ſame* they were under the Law?

Anſw.

They are the ſame for *ſubſtance*, for
Mat. 5. 17, 18, 19. Luk. 16. 17 Jam. 2. 8. *God* is the ſame *God* for *ever*, and changeth not: they differ only in *ceremonies*, and the *manner* of diſpenſation.

Queſt.

In what *particular* reſpects do they differ? *Anſw.*

Anſw.

Under the *Law* the *commands* of *God* were more clogg'd with *Ceremonies*, more *dark* and *obſcure*, and not ſo fully underſtood as to the ſpiritual ſence & meaning of them. But as *Chriſt* under the *Goſpel* hath delivered them,

Col. 2.16, 17. Ex. 34.33 2Cor.3.13 14,15,16. Mat.11.29 and 32. 4. Acts 15.10 Heb.9.10.

1. They are freed from the burthen of manifold *ceremonial rites*, which were *figurative* and *typical*.

2. They are more *clear*, perſpicuous and intelligible; and this not ſo much in the *letter* as in the *ſpirit* and life of the *law*, as it teacheth to the very *heart* and the thoughts and deſires thereof.

Mat.5.21, 22,27,28. Joh.6.63. Rom.7.6. Heb. 4. 12 2 Cor.1.2.

3. The promiſes under the *Goſpel* to thoſe that ſhall be obedient to God's commands are *greater* and more full, or at leaſt more *clear*, than under the *Law*.

and 6.18. and 7. 1. Heb.11.40 and 8. 6. 1 Tim.4.8

4. More grace is communicated to us *Chriſtians* under the *Goſpel* for the obſervation of God's commands than was given to the *Jews* under the *Law*.

Heb. 4. 8, 9. Jer.31.31. and Heb.8 Joel 2.28. & Acts 2. John 1. 15, 17. Jam. 4. 6.

Queſt.

How many Commandments are there?

Anſw.

The words *God* himſelf delivered on Mount

Deut. 5. 22. Mat. 22. 40. Rom. 13. 9. 10.

Mount *Sinai* conſiſt of Ten *Commandments*: and the Text ſaith, *he added no more*; becauſe all that is through the whole word of God enjoyned beſides, may in ſome reſpects or other be reduced to one of theſe *ten words* of command.

Queſt.

What general rules are to be obſerved to underſtand the full meaning of each Commandment?

Anſw.

Two moſt eſpecially. 1. That where any duty is *commanded*, the contrary thereunto is *forbidden*; and where any ſin is *forbidden*, the contrary duty is *commanded*. 2. That in all *duties commanded*, and *ſins forbidden*, the *means* conducing thereunto are commanded and forbidden alſo.

Queſt.

What is the firſt of theſe ten Commandments?

Anſw.

Thou ſhalt have none other Gods before me.

Queſt.

What is herein commanded, and what forbidden you?

Anſw.

Anſw.

1. I am herein *commanded* to *acknowledge* the God of *Iſrael* for the *only true God*, & accordingly to *ſerve* and worſhip him as God, *viz.* To *believe* in him, to put my whole *truſt* in him, to *fear* him, and to *love* him above all; and to expreſs my inward *faith*, *hope* and *love* towards him by the reverent performance of all *external acts* of divine worſhip commanded by him, and moſt eſpecially by my daily *prayers* unto him, and *praiſes* of him. Prov. 3 6. 1 Chr. 28. 9 Deu. 6. 13, 14. & 10. 12, 20. Mat. 4. 10. Deu. 6. 4, 5 Joh. 14. 15. Rom. 10. 13. Pſal. 32. 6 & 50. ult.

2. I am forbidden to acknowledge any other *god* beſides *him*, or to *pay* any ſuch divine worſhip to any other, neither yet to prefer the love and ſervice of any creature before the love & ſervice of my *Creator*, who is *God* bleſſed for ever. Deu. 6. 14. Mat. 6. 24. Rom. 1. 25 Rev. 22. 9

Queſt.

What is the ſecond Commandment?

Anſw.

Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in the Heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God

God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me and keep my Commandments.

Queſt.

What is herein commanded, and what forbidden you?

Anſw.

Ex.34.11. Deu. 4. 2. & 12.33. Mat. 28. 20. Pſal.95.6. & 132. 7. Rom. 12. 1 1Cor.6.20

1. I am herein commanded to worſhip this only true God after an *holy* and *true manner*, that is, after ſuch a manner as *himſelf* hath *preſcribed* in *his holy Word*: and that I do it not only *internally*, in ſpirit and in truth, but alſo *externally*, with all lowly, humble & reverent proſtration of *body* before *him*.

Lev. 19.4. & 26. 1. 1 Cor. 10. 14. Eze. 14. 4. 2 Cor. 10.5

2. I am forbidden to worſhip the *true God* after a *falſe manner*; not to worſhip him by an *Idol*, nor by an *Image*, neither yet according to the *fond imaginations* of mine own heart: and that as I muſt avoid *Idolatry* and all falſe worſhip, on the one hand; ſo I muſt alſo take heed of *Sacriledge*, which is to rob God of the maintenance of his true worſhip, on the other ſide.

Rom. 2. 22.

And the reaſon of this *Law* is given, becauſe

becauſe *God* is ſo *jealous* of his *worſhip* and *glory*, leſt we ſhould give it unto any other, or to our ſelves, that he will ſeverely puniſh all ſuch as deprave his worſhip, even to the *third* and *fourth generation*, accounting of them as his *enemies*; but he will mercifully reward them that obey and ſerve him according to his Will, as being his *friends* and promoters of his intereſt. Deu. 4. 24. and 59. and 6. 15. 2 Cor. 11. 2 Iſa. 42. 8. and 48. 11 Exo. 34. 7. Deu. 5. 10. Dan. 9. 4. John 15. 14, 15.

Queſt.

What is the third Commandment?

Anſw.

Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

Queſt.

What is herein commanded, and forbidden you?

Anſw.

1. I am herein commanded to propoſe to my ſelf the *honour* of God's holy *Name* in all my actions both *divine* and *moral*: and to have a ſeparate and diſtinct reſpect for all ſuch *things* and *perſons* as have the *name of God* called upon them, or more immediately relate to his ſervice. 1 Cor. 10. 31. Pſal. 93. 5. Ezek. 22. 8 Pſal. 105. 15. Luke 10. 16. Eze. 44. 13

2. I

Lev. 18. 21 & 19. 12. and 21. 6. and 22. 2. Mat. 23. 16, 20, 22. Hoſ. 10. 4. Lev. 24. 14 Jam. 3. 9. 2 Tim. 2. 19. Pſal. 5. 7. Heb. 12. 28 Pro. 13. 13 Iſa. 62. 2. 1 Cor. 11. 22, &c.

2. I am herein forbidden all raſh, unadviſed, wilful *profanation* of *God's* ever-bleſſed *Name*, by *oaths*, *perjuries*, *execrations*, *curſings* of the *creatures*, of my *neighbours*, or of my *ſelf*: not to uſe the *Name* of *God ſlightly*, *idlely*, *fooliſhly* and *vainly*, much leſs to cover any deceits, falſhoods, or what is in any *reſpect unlawful* or *ſinful*; not *unadviſedly* or *irreverently* to intermedle with *God's* holy *Word*, *Sacraments*, or any parts of his *holy worſhip*; neither yet to *ſlight*, undervalue or *deſpiſe* either *things* or *perſons* wherein and whereby *God* is *honoured*, & whereupon his holy *Name* is called.

Zac. 5. 3, 4 Deut. 28. 58, 59. Heb. 12. 28, 29.

And the reaſon is given, becauſe God will never *excuſe* ſuch *irreligious profanations* of his *Majeſty*; but will aſſuredly puniſh all offenders in this kind.

Queſt.

What is the fourth Commandment?

Anſw.

Remember that thou keep holy the Sabbath day: ſix days ſhalt thou labour and do all thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon and thy daughter, thy man-ſervant and

and thy maid-ſervant, thy cattel, and the ſtranger that is within thy gates: for in ſix daps the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

Queſt.

What is herein commanded, and what forbidden?

Anſw.

1. I am *commanded* in *general* to dedicate every day of my life a *ſpiritual Sabbath* unto God, that is, a reſt from ſin, and vacancy to his ſervice: and in *particular*, that I devote every *ſeventh day*, or *one day* in *ſeven*, to the publick and ſolemn worſhip of God with the reſt of his Church and people. Col. 2.16, 17. 1 Pet. 2.5. Heb. 4.10 Exo.31.15 and 35. 2. Luk.23.56 Heb.10.25

2. I am forbidden on this day, either my ſelf to do, or ſuffer any I have command over to do, any *ſervile work*; but what is of *neceſſity* or *charity*, that ſo I may the better attend the ſervice of God both publick and private. Exo.31.14 and 34.21 Jerem. 17. 21, &c. Deu.5.14. Mat 12.10 11, 12, 13.

And the reaſon is given, becauſe the Lord, after ſix days labour in the work of the *Creation*, reſted on the *ſeventh*; called therefore the *Sabbath*, wch ſignifies Gen.2.2,3 Exo.31.17 Heb. 4. 4.

Mat. 28. 1. Joh. 20. 19 Rev. 1. 10.

nifies *rest*: the commemoration whereof we *Christians* observe on the *first day* of the week, which is *Sunday*, because our *blessed Lord* arose on that day from death to life, and perfected thereby the great work of our *Redemption*.

Quest.

What is the fifth Commandment?

Answ.

Honour thy father & thy mother, that thy dayes may be long in the Land which the Lord thy God giveth thee.

Quest.

What is herein commanded, and what forbidden?

Answ.

Rom. 13. 7 Lev. 19. 32 Pro. 11. 29 and 30. 17 Eph. 6. 1. Col. 3. 20. Tit. 3. 1. Pro. 24. 21 Mat. 22. 17, &c. 1 Pet. 2. 13, 14, 15, 16, 17, 18. Heb. 13. 17

1. I am commanded in *general* to give *honour* to whom *honour* is due, and to have *respect* to all my *Superiors*, whether in *age*, *quality*, or *condition*: more *particularly* to reverence and obey my natural *Parents* in all their just & lawful domestick commands; to obey *Kings*, & all that are in *authority*, paying them *tribute*, *custome* and *honour*; to obey also all *civil Masters*, and all my *Spiritual Governours*, *Pastors* and *Teachers*, according to their several respective interests and authority over me.

2. I

2. I am herein forbidden all *diſreſpectfulneſs* to my ſuperiors; all *diſobedience* to the commands, and contempt of the perſons of my *Parents*, and of all *higher Powers*; all *murmurings* and *repinings* againſt ſuch as are in *Authority* over me, whether *Civil* or *Eccleſiaſtical*. Ecc. 10. 20 Pro. 30. 17 Rom. 13. 2, 3. 1 Pet. 2. 18

And this is *the firſt Commandment with promiſe*: For that all peace and ſecurity depends upon this, that every one do his duty in all his relations unto others. Eph. 6. 2. 1 Tim. 2. 2.

Queſt.

What is the ſixth Commandment? Mat. 22. 39

Anſw.

Thou ſhalt do no murther. Eph. 5. 29 Gen. 9. 5. Rom. 12. 18

Queſt.

What is commanded, and forbidden herein? Heb. 12. 14 Rom 12 14 & 13. 9, 10 1 Pet. 1. 22 1 Joh. 3. 11 & 4. 7, 8.

Anſw.

1. I am herein commanded to uſe all means for the preſervation both of my *own life*, and the *lives* of *others* alſo: and to this end to live *peaceably* and *charitably*, and to love *all men*; even my very *enemies*. Mat. 5. 43, 44. Luke 6. 32, &c.

2. I am forbidden not only to avoid all manner of *murther* and *blood-ſhed*, whether directly or indirectly; but alſo Gen. 9. 6. Pſ. 55. 23. Eph. 9. 31. Col. 3. 8. Lev. 19. 17

Rom.13.13 1The.5.15. 1 Pet. 3.1. Mat.5. 21, 22.

all *anger*, *wrath*, *hatred*, *variance*, *ſtrife*, *contention*, *revenge*, and *reviling* of others, though I be provoked thereunto.

Queſt.

What is the ſeventh Commandment?

Anſw.

Thou ſhalt not commit Adultery.

1 Cor.6 13 &c.1 Theſ 4. 3, 4, 5. & 5. 6, 8. 1 Pet.1.13. and 4. 7. Deu. 5.18. 1Cor.10.8. Gal. 5.19. Eph. 5. 5. Col. 3. 5. 2 Cor.7.1. Mat. 5.27, 28. Gal. 5.24. Rom.13.13 Luk.21.34 1 Cor.5.9, 11. 1 Pet. 3. 2, 3. & 4.3. Job 31. 1. Iſa. 3.16, &c.

Queſt.

What is commanded, and what forbidden herein?

Anſw.

1. I am herein commanded to be *chaſt*, *ſober*, and *temperate*, that both my *ſoul* and *body* may be *preſerved* the pure, ſpotleſs and immaculate *members* of *Chriſt*, and *temples* of the *Holy Ghoſt*.

2. I am forbidden *adultery*, *fornication*, and all kind of *corporal uncleanneſs*, together with all kind of *unclean thoughts* and *deſires*, *words* and *behaviour*, & all provocations thereunto, *viz.* all *riot* and *exceſs*, *ſurfeiting*, *gluttony*, and *drunkenneſs*, all wanton and looſe *company*, light *attire*, wandring *eyes*, and filthy *communication*.

2 Pet. 2. 14 Col. 3. 8. Eph. 5. 4.

Queſt.

What is the eighth Commandment?

Anſw.

Thou ſhalt not ſteal.

Queſt.

Quest.

What is commanded, and what forbidden you herein?

Answ.

1. I am commanded to be *just* and *upright* in all my dealings, that so no man may by me be deprived of what rightly belongs unto him; and to my power I am commanded to be *charitable* also, that the poor be not deprived of their proper livelihood and subsistence, which is my *superfluity*. And in case of any wrong done by me, I am hereby enjoyned to make *restitution* to the party wronged by me; or if that cannot be done, to give it to the *poor*. Isa. 56. 1. & 33. 15. Psal. 15. 2. Pro. 3. 3. & ver. 7, 26. Psal. 82. 3. Ecc. 4. 1. & 34. 21, 22. Mat. 5. 42 Lev. 6. 4 5. & 24. 21. Rom. 13. 7. Luke 19. 8. Dan. 4. 27.

2. I am forbidden all *oppression* and *extortion*, *stealth*, *cozenage*, *circumvention*, denial of an *alms* to the poor: and in a word, all ways & means whereby either publickly or privately, by *force* or by *fraud*, I may *acquire* or *detain* from *any* what either by the *rule* of *righteousness* or *charity* belongs unto them. Lev. 25. 14 17. Eze. 22. 12 Lev. 19. 11 13. 1 Thes. 4. 6 Luke 6. 30 Rom. 13. 8 Tob. 4. 7, 8, 9.

Quest.

What is the ninth Commandment?

Answ.

Thou shalt not bear false witness against thy neighbour.

Quest.

What is herein commanded, and forbidden you?

Answ.

Psal. 15.2. Luk.8.16. Eph.4.25. Pro. 22.1. Eccl. 7. 1. Rom.13.9, 10. James 3.1. 10. Col. 1. 6. Lev. 19. 11, 16. Tit. 3. 2. Jam.4. 11. Rev.22.15 Pro.10.18 Ps. 110.5. 1 Pet.3.9, 10:

1. I am commanded in general to give *testimony* to the *truth* upon all occasions: and particularly to preserve and advance the *good name* and esteem of my *neighbour*, and to speak well of all men, as far as in *truth* and *modesty*, and without *flattery*, I may.

2. I am forbidden all *false* and *evil* speaking, *lying* and *slandering*, *railing*, and *reviling*, rash *censuring* and *condemning* others: and to this end I am forbidden *all tale-bearing*, and much *medling* and *talking* of other mens lives and manners, wherein by some respective duty I am not concerned.

Quest.

Mat. 7. 1. Pro. 11. 13. & 18. 8. Eccl. 19. 6, 7, &c. & 21. 25, 26. & 20. 25. Jam. 1. 19.

What is the tenth Commandment?

Answ.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is thy neighbours.

Quest.

What is commanded, and what forbidden you herein? *Answ*

Anſw.

1. I am commanded to be *content* with my preſent ſtate and condition, whatever it be, and in order hereunto to be *diligent* and induſtrious in the duties of my calling, both for my own ſupport and relief of others. Phil. 4. 11. 1 Tim. 6. 6 8. Heb. 13. 5. Eph. 4. 28. 2 The. 3. 8, &c.

2. I am herein forbidden not only not to wrong my *neighbour* in *body*, *goods* or *good name*, but not ſo much alſo as to *covet* or deſire it: neither in relation to my profit, to covet my *neighbour's houſe*, *ox*, *aſs*; neither in relation to my pleaſure, to covet *his wife*, *maid*; neither yet in relation either to profit or pleaſure, to covet *any thing that is his*. Pro. 10. 4. & 13. 4. & 21. 5. Rom. 7. 7. 1 Joh. 2. 16 Mat. 15. 19 Jam. 1. 15.

Queſt.

What doſt thou chiefly learn by thoſe Commandments?

Anſw.

I learn two things to be chiefly and ſummarily enjoyned and commanded me; namely, 1. My duty towards God, 2. my duty towards my neighbour: which divide theſe *ten Commandments* into *two Tables*, the *former* conſiſting of the *four firſt*, and the *latter* of the *ſix laſt* Commandments. Mat. 22. 37 38, 39, 40. Ex. 31. 18. & 32. 15, 16.

Queſt.

What are the particulars of your duty towards God, in the four firſt Commandments enjoyned?

Anſw.

Deut. 30. 16, 20. Mat. 22. 37 Luk. 10. 27 The ſumme of all in *general*, is, *to love the Lord my God with all my heart, and with all my ſoul, with all my mind, and with all my ſtrengh.* More *particularly*,

1 *Command* To believe in him, to fear him, to put my whole truſt in him, to call upon him by fervent and frequent prayers, to give him thanks for his mercies, and daily to praiſe and magnifie his Name.

2 *Command* To worſhip him, and that not only with all *inward* devotion of ſoul, but alſo with all *outward* reverence and low proſtration of body.

3 *Command* To honour his Holy Name and his Word, and whatever hath his holy Name and mark imprinted thereon.

4 *Command* To ſerve him truly all the dayes of my life: and alſo punctually to obſerve thoſe dayes that are conſecrate to his publick and ſolemn worſhip.

Queſt.

What are the particulars of your duty

duty towards your neighbour, in the ſix laſt Commandments enjoyned?

Anſw.

The ſumme of all in *general*, is, to love my neighbour as my ſelf, and to expreſs this love, by doing unto all men as I would they ſhould do unto me. Rom.13.9 Mat.7.12.

More *particularly*,

To love, honour and ſuccour my Father and Mother, to honour and obey the King and his Miniſters *of Juſtice*: to ſubmit my ſelf to all my Governors, Teachers, ſpiritual Paſtors, and Maſters: to order my ſelf lowly and reverently to all my betters, and *affably*, *courteouſly* and *kindly* to all perſons whatſoever. 5 *Comm.*

To hurt no body by word or deed, to bear no malice nor hatred in my heart. 6 *Comm.*

To keep my body in temperance, ſoberneſs and chaſtity. 7 *Comm.*

To be true and juſt in all my dealings, and to keep my hands from picking and ſtealing. 8 *Comm.*

To avoid all evil-ſpeaking, lying and ſlandering. 9 *Comm.*

Not to covet or deſire other mens goods, but to learn and labour truly 10 *Comm.*

to get my own living, and to do my duty in that state of life whereunto it shall please God to call me.

LOrd, have mercy upon me, and write all these thy Lawes in my heart, I beseech thee: and give me thy grace enabling me to express my obedience hereunto in all the actions of my life, through Jesus *Christ our Lord. Amen.*

CHAP. III.

Of the Lord's Prayer.

Quest.

DOst thou think that thou art able to do all these things of thy self, to walk in the Commandments of God, and to serve him?

Answ.

Isa. 26. 12. John 15. 5. Phil. 2. 13. & 4. 13. Ps. 105. 4. Mat. 7. 7, 11. Luke 11. 9, 10, 11, 12.

I do most humbly confess that without Gods special grace I cannot observe to do the least of God's Commandments, and *I must therefore* learn at all times to call upon God by diligent prayer for the assistance of his divine grace.

Quest.

Queſt.

After what manner are you to pray unto God?

Anſw.

After the ſame manner that *Chriſt* in his *holy Goſpel* hath taught me, ſaying, Our Father which art in heaven, &c.

Queſt.

Of how many parts doth this prayer conſiſt?

Anſw.

Of three parts: 1. the *Preface*, 2. the *Petitions*, 3. the *Doxology*, or concluſion.

Queſt.

Rehearſe the parts diſtinctly.

Anſw.

1. The *Preface* in theſe words, Our Father which art in Heaven.

2. The *Petitions* are ſix in number. The three firſt concern the glory and ſervice of God: *viz.* 1. Hallowed be thy Name. 2. Thy Kingdome come. 3. Thy will be done in earth as it is in heaven. The three laſt concern *our own* wants and engagements: *viz.* 4. Give us this day our daily bread. 5. Forgive us our treſpaſſes as we forgive them that treſpaſs againſt us. 6. Lead us not into temptation, but deliver us from evil.

3. The

3. The *Doxologie* or Conclusion in these words, For thine is the Kingdome, the power and the glory, for ever and ever, Amen.

Quest.

What do you desire of God in this Prayer?

Answ.

I desire my Lord God our heavenly Father, who is the giver of all goodness, and gives *willingly*, because a *father*, and *plentifully*, because *in heaven*, that he would be pleased to send his grace unto me and unto all people.

Preface.

1 *Petition.* 1. That we may worship him as we ought to do: that his ever-blessed *Name* may be *sanctified* by me & by all *men* upon whom his *holy Name* is *called*.

2 *Petition.* 2. That we may serve him as becomes the *faithful subjects* of his Kingdome, submitting unto, and walking after his most *holy Laws*.

3 *Petition.* 3. That we may obey, and do his will both *readily*, *sincerely* and *constantly* here upon earth, as it is done by the blessed *Angels* and *Saints* in heaven.

4 *Petition.* And I do farther pray unto him, that as our *necessities* are renewed every day, so he would be *pleased* to send us

day

day by day all things that be needful both for our ſouls and bodies.

That he would be merciful unto us, and forgive us our ſins through *Jeſus Chriſt*, reſolving for his ſake, and according to his command, to forgive all others in what they do or ſhall offend and treſpaſs againſt me. 5 *Petition.*

That he would ſave and defend us from all dangers ghoſtly and bodily; preſerving us from the evil of *ſin* by his *Grace*, and delivering us from the evil of *puniſhment* by his *Mercy*: and more particularly, that he would deliver us from all the temptations of that grand enemy of our ſouls, the *Devil*; that ſo we may be delivered from the wrath of God, and from *everlaſting death* and *damnation* hereafter. 6 *Petition.*

And this I truſt he will do of his great mercy and goodneſs, being *infinite* in both, as he is in *glory*, *power* and *dominion*: His *Kingdome* is over all, his *Power* is infinite, and his *Glory* is above the *heavens*, and this from everlaſting to everlaſting. And it is the hearty deſire of my ſoul that it ſhould be ſo: And therefore I ſay, Amen, that is, So be it. *Concluſion.*

Queſt.

Queſt.

Muſt you alwayes make uſe of this form when you pray unto God?

Anſw.

This is alwayes to be annexed to my prayers, either before or after: for it is both the *Pattern* according to which I
Mat. 6. 9, &c. am to pray, *Mat.* 6 9. and the *form* alſo I am to uſe when I pray: commanded
Luke 11. 3. *Luke* 11. 3.

O Holy Jeſu, who haſt taught me to pray unto God aright, give me the heart with all religious carefulneſs and devotion of ſoul to obſerve thy directions and commands herein, and daily to pour forth my ſoul unto God in that divine and heavenly-inſpired prayer which thou haſt taught me. And let my prayer be ever aceptable unto God, through thy bleſſed mediation and interceſſion for me, who art my only Advocate and Mediator, bleſſed for ever. Amen.

CHAP. IV.

Of the Sacraments.

Queſt.

WHat other means hath God ordained for the conveyance of his graces into our hearts?

Anſw.

Anſw.

The uſe of *Sacraments.*

Queſt.

How many Sacraments hath Chriſt ordained in his Church?

Anſw.

Two only, as generally neceſſary to ſalvation: there are other external repreſentations of God's mercies, and rites of conveying the ſame; but there are only two *commanded* as abſolutely neceſſary to ſalvation: that is to ſay, 1. Baptiſm, 2. and the Supper of the Lord. By *Baptiſm* we are admitted members of Chriſt's Church: by the *Lord's Supper* we are confirmed, and grow up to be *perfect men* in *Chriſt*: therefore *Children* are admitted to the Sacrament of *Baptiſm*, but not to the *Lord's Supper* till they be grown up to ripeneſs of years.

Exod. 31. 13, 15. Ephef. 5. 31, 32. Act. 12. 3. Mat. 28. 19 & 26. 26, 27, 28. Rom. 6. 3. Gal. 3. 27. Col. 2. 7. Joh. 6. 53, 54, 55, 56.

Queſt.

What meaneſt thou by this word Sacrament?

Anſw.

I mean an outward and viſible ſign of an inward and ſpiritual grace, given and ordained by Chriſt himſelf, as a means whereby we may receive the

the ſame, and a pledge to aſſure us thereof. Or thus,

Becauſe the graces and mercies of *God* in *Chriſt* are inward and inviſible, therefore *Chriſt* complying with the *weakneſs* of our *ſouls*, which underſtand not but by *bodily organs*, hath ordained in his *Church* certain *Rites* called *Sacraments*, which are not only *viſible* and apparent *ſigns* of his *inviſible* and *hidden Graces*, but alſo the *means* whereby we are made partakers of his *Graces*, and *pledges* to aſſure us of them.

1 Pet. 3. 21
1 Cor. 11. 26.

Queſt.

How many parts be there in a Sacrament?

Anſw.

Two: 1. The outward viſible ſign, or thing *ſignifying*; 2. the inward inviſible Grace, or thing *ſignified*.

Queſt.

What is the outward viſible ſign or form in Baptiſm?

Anſw.

That which we ſee with our eyes in Baptiſm is Water, wherein the perſon baptized is dipped or ſprinkled with it: And the form of words to be uſed when the *perſon* is ſo *waſhed*, is, In the

Act. 10. 47

Mat. 28. 19

the Name of the Father, of the Son, and of the Holy Ghoſt.

Queſt.

What is the inward or ſpiritual Grace thereby repreſented?

Anſw.

The waſhing of the ſoul from ſin, and ſanctification to the ſacred ſervice of God: which is called in holy Scripture, A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace. Col. 2. 11, 12. 1 Cor. 6. 11 Eph. 5. 26. Acts 22. 16 Rom. 6. 34 Phil. 3. 10 1 Joh. 3. 14 John 3. 5. Pſal. 51. 5. Eph. 2. 3. Joh. 1. 12.

Queſt.

What is required of perſons to be baptized?

Anſw.

Two things: 1. Repentance, whereby they forſake ſin, and conſequently the ſervice of the *world*, the *fleſh* and the *Devil*, tempting unto ſin. 2. Faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament. Acts 2. 30 Acts 8. 35, 36, 37.

Queſt.

Why then are children baptized, when by reaſon of their tender age they can neither believe nor repent?

Anſw.

Answ.

Mar.10.4. They have *Faith* and *Repentance* in the *possibility*, though not in the *actual exercise* thereof; in the *seed*, though not in the *fruit*: and they do perform these duties, though not by themselves, yet by their Sureties, who promise and vow both Faith and Repentance in their names; which when they come to age, themselves are bound to perform; otherwise they forfeit the bene-
2Pet.2.20 fits of their Baptism.

Quest.

Why was the Sacrament of the Lords Supper ordained?

Answ.

For two reasons chiefly: 1. For a *Sign*. 2. For a *Seal*. 1. For a Sign: to
Luk.22.19 signifie & represent unto us the sacrifice of Christs death for the sins of the world, whereof we ought to have the continual remembrance. 2. For a Seal to convey, or pledge to assure us of the
Joh.6.54, 55, 56. great benefits we receive by the death of *Christ*.

Quest.

Since in every Sacrament you say there are two parts, the outward sign and the inward grace: what is the out-

ward

ward part, or ſign of the Lords Supper?

Anſw.

The outward elements in this *Sacrament* are Bread and Wine, which the Lord hath commanded to be *adminiſtred* and received; ſaying, *Take, eat, drink ye all of this, do this in remembrance of me.* 2 Cor. 11. 23. Luke 22. 19.

Queſt.

What is the inward part, or thing ſignified by the Sacramental Bread and Wine?

Anſw.

The body of Chriſt broken upon the Croſs, by the *Bread*; and his *blood* poured out, by the *Wine*: and as the *Bread* and *Wine* are truly taken and received corporally; ſo verily and indeed is the body and blood of Chriſt taken and received ſpiritually of every true *faithful* ſoul in the Lord's Supper, if rightly adminiſtred. Joh. 6. 51. John 6. 56, 63. 1 Cor. 10. 16.

Queſt.

What are the benefits whereof we are made partakers by the right receiving of the Lord's Supper?

Anſw.

Our ſouls are thereby ſtrengthned

Mat.11.28 Rom.8.32 Phil. 4.13 Epheſ. 1. 7, 8. 1 Pet. 2.3. Eph.5.30. John 6. 55, 56. Pſal. 104. 15.

with divine grace, and refreſhed with the ſenſe of God's mercy by the virtue of Chriſt's body and blood ſpiritually received, even as our bodies are ſtrengthned and refreſhed in the uſe of common and material *bread and wine*.

Queſt.

What is required of them that come to the Lords Supper, that they may be made partakers of the benefits thereof?

Anſw.

1 Cor. 11 28. 2 Cor.6.14 Pſal.24.4. & 26. 6. 2 Cor.7.1. Heb. 6. 4, 5, 6. Joh. 3.15, 16.&6.25 & 7. 38. Jam.2.14, 17,20,24, 26. 1 Cor. 11.24, 25. 2 Pet.1.15 Pſal.23.2, 3. Mat. 5. 23, 24.

To examine themſelves, 1. Whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life. 2. Whether they have a lively faith in the mercies of God through Chriſt: now the *life* of *faith* is *obedience* or *good works*; for *faith without works* is dead. 3. That they have a thankful and devout remembrance of Chriſt's death. 4. That they be in charity with all men: which charity is exerciſed in *giving* and *forgiving*. 1. *Giving* unto *others* what their neceſſities require and our abilities afford. 2. *Forgiving* others in what they have any way provok'd or injur'd us.

1 Tim. 6. 18. Heb. 13. 16. Mat. 6. 14, 15. Eph. 4. 32. Col. 3. 13.

O Holy

O *Holy* Jeſus, *who haſt vouchſafed not only to redeem me unto God in thy blood, but alſo to ordain Sacraments whereby I may not only be engraffed into thee, but alſo nouriſhed by thy moſt precious body and blood; O fill my heart with true thankfulneſs unto thee for ſuch unſpeakable mercies; and grant that in the Wiſe and Pious uſe thereof I may grow up into thee in all grace and godlineſs, to the hopes of a full and immediate injoyment of thee face to face in Glory, Bleſſed* Jeſus, *Saviour and Redeemer. Amen.*

Objections againſt the Catechiſm Anſwered.

PREFACE.

THere is an Old Saying, *Where God hath his Church, the Devil hath his Chappel:* where God by the Miniſtry of his Church doth plant his holy and true Religion, there the Devil endeavours by the Miniſtry of Hereticks and Schiſmaticks to introduce falſe and oppoſite notions and wayes in Doctrine and Worſhip: Inſomuch that there is no one Article of the Chriſtian Faith, but hath in ſome ages of the Church been undermined by heretical poſitions.

We muſt not therefore think it ſtrange, though the whole frame of Religion, ſo happily eſtabliſhed in this Church, be in all the parts thereof depraved by factious and malicious ſpirits; and that partly to ſet up themſelves, in the advance of their own private gifts and endowments, and partly to palliate their defection from the Church, and their ſinfull practices in fomenting the diſobedience of others.

Amongſt the reſt, this *Catechiſm* of the Church hath not eſcaped the traducing tongues and pens of ſuch malignants, who have filled

led the ears and poiſoned the hearts of many with ſecret ſuggeſtions, as if this firſt milk of our Holy Mother's breaſts were neither ſincere nor nouriſhing, but both weak, defective and ſottiſh, as alſo impure and tainted: whereas the defects and faults imputed are not in the nouriſhment, but in the palate; not in the particulars objected, but in the miſapprehenſions or diſaffections of the objectors.

Object. 1. And firſt, it is objected againſt this *Catechiſm* in general, *That it is defective and wanting in the Explication of many neceſſary Points of* Faith, Juſtification, Sanctification, *&c.* Election *and* Reprobation.

Anſw. Thoſe Doctrines the neglect whereof is objected are not altogether omitted, but are briefly (according to the nature of a Catechiſm) expreſt: And, to ſpeak truly, it is not the Omiſſion, but the plain, ſhort and Orthodox expreſſion of them, that is the ground of the Exception. And farther, where any thing is either more obſcurely or more briefly expreſt, it is the deſign of the foregoing Paraphraſe more fully to explain it.

Object. 2. It is ſecondly objected againſt the two firſt Queſtions in the *Catechiſm*,

viz. *That they are trivial, light and impertinent to aske,* What is your Name? *and,* Who gave you that Name? *Whereas the* Catechiſt *both commonly knowes the name of the* Catechumenos, *and the perſons that impoſed it alſo.*

Anſwer. As to the firſt Queſtion, the *name* of the Catechiſed Perſon is demanded, to put him in mind of that *Holy Chriſtian Religion,* which 1. together with his *Name* he received; and 2. under his *Name* promiſed ſolemnly to maintain, and cleave unto; called therefore his *Chriſtian Name*: ſo that this firſt Queſtion is as pertinent and ſeaſonable to make entrance into the Principles of Religion, as if it ſhould be askt, *What Religion do you profeſs?* wherewith other *Catechiſms* begin, without any objection made againſt them.

As to the ſecond Queſtion, the perſons that *gave him this Name* are demanded, to bring into his knowledge *when, by whoſe means,* and *after what manner* he became Profeſſor of that *Chriſtian* Religion whereof his Name is the badge and cognizance: which is moſt agreeable to the practice of the Primitive Church; for, ſaith *Tertullian,* one of the moſt antient Fathers of the Church, preſcribing

Ter. Præſc. adv. Hæret.

bing againſt Hereticks, *We admit none to be entitled to the Scriptures, except he can firſt ſhew us of whom and by whom, at what time and after what manner he was admitted into the ark of Chriſt's Church, and whether he ſtedfaſtly hold and maintain thoſe general Principles wherein all Chriſtians do, and ever did agree,* (*viz.* the Creed, the ten Commandments, the Lord's Prayer, and Doctrine of the Sacraments, which make up the body of our Catechiſm) *otherwiſe we preſcribe againſt them as ſtrangers who have no right to the Communion of Chriſt's Church, nor title to his Holy Word.*

Object. 3. Againſt that Expreſſion in anſwer to the ſecond Queſtion, *An inheritor of the Kingdom of Heaven*, it is objected that the party baptized, though regenerate, is not thereby actually an inheritor, but an heir only, of the Kingdom of Heaven.

Anſwer. The Baptized Infant being Regenerate, is both actually an inheritor of the Kingdome of Heaven, that is, a member of the Kingdome of Grace in this life, as alſo an heir of the Kingdome of Heaven, that is, of the Kingdome of Glory in the life to come; ſo that the one word is equally as proper as the other.

Object. 4. The next and grand Objection is

againſt the *uſe* and *name* of *Godfathers* and *Godmothers*, viz. *That the uſe is unwarrantable, and the name profane, as being a breach of the third Commaudment.*

Anſwer. For the uſe of *Godfathers*, &c. 1. 'Tis enough to ſatisfie any modeſt, humble, good Chriſtian, that ſuch is the cuſtome, and hath been conſtantly the practice of the Univerſal Church, againſt which no obedient ſon of the Church can, without the guilt of Schiſm, preſume to diſpute and argue, ſince Church-cuſtomes are of ſufficient authority with St. *Paul*, 1 *Cor.* 11. 16.

Neither 2. is this the Cuſtome of the Roman Church onely, (which is the cauſe of this and all other cavils againſt our Church) nor is it onely the cuſtome of the Church of Chriſt under the Goſpel, but alſo of the Church of God under the Law. For when any of the Children of God's People were to be received into the Covenant by Circumciſion, (whereunto Baptiſm now anſwereth) the Infant was preſented and held forth to be circumciſed of the Prieſt, not by the father, but by ſome choice friend on purpoſe elected to that ſacred office: which is not only affirmed by ſuch as deliver unto us the Hebrew cuſtomes, but the uſe of ſuch Godfathers is alſo expreſſed

Leo Modena Godwins Ant.

expreſſed, *Iſa.* 8. 2, 3. upon which Text *Junius* himſelf obſerves the uſe of Godfathers to be derived to us Chriſtians from the like cuſtome amongſt the Jews, the which is alſo intimated *Luke* 1. from verſe 57, to 60.

Jun. in Iſa. 8. 2.

3. We muſt either deny Children to be admitted into the *Covenant* of *Grace* by Baptiſm, (contrary to our Saviours *command* *, and to Apoſtolical *Tradition* a,) or elſe me muſt neceſſarily grant them the benefits of ſuch Chriſtian friends as ſhall bring them unto Baptiſm, and therein both anſwer and undertake in their ſtead, who, by reaſon of their tender years, can neither anſwer nor ingage for themſelves. This even in *Civil affairs* is allowed ſufficient, that Infants ſhall act by their Proxies and Guardians: and it is deemed juſt and reaſonable, when any perſon cannot make payment of a debt which is for the preſent due, that the *Creditor* be ſatisfied by ſufficient *Bondſmen*, who ingage with him that he ſhall pay the debt at ſuch a time when he ſhall be able: and undoubtedly God is no leſs merciful to ſufficient debtors than hard-hearted men.

* Mat. 28. 19 Mar. 10. 14.

a *Conſuetudo matris Eccleſiæ in baptizandis parvulis nequaquam ſpernenda eſt, nec ullo modo ſuperflua deputanda, nec omnino credenda, niſi Apoſtolica eſſet traditio.* Aug. l. de Gen. ad lit. c. 23.

But

Object. 5. But it is here farther objected, *That this duty more properly belongs to* parents, *to anſwer and ingage for their children, than to* ſtrangers, *who perhaps, by reaſon of diſtance, or for want of opportunity, cannot perform this Obligation.*

Anſw. But 1. Parents ſtand obliged already, both by the Lawes of *God* and *Nature*, to teach their children thoſe Chriſtian duties whereunto they are bound in Baptiſm, and need not any new Obligation hereunto upon the Baptiſm of their Children.

Neither 2. is the engagement of the *Parents* only ſufficient to be taken in ſo weighty a matter: becauſe,

1. 'Tis from the Parents that their children do derive that *Original Pollution* from which they are to be waſhed in the ſacred waters of Baptiſm; in reſpect whereof Parents in former times have not been admitted ſo much as to be preſent at the Baptiſm of their children. And many perſons yet living can remember this cuſtome, that the father, when he came with his child and friends to the Church, ſtood without at the Church-door whileſt his child was carried into the Church by his friends to be baptized.

2. The *Parents* alſo may die before their children come to years of underſtanding

that

that ſolemn promiſe made in their names.

3. *Parents* alſo may be ignorant or negligent in performing thoſe duties they owe towards their children in their behalf: or,

4. They may be ſeduced into *Hereſie* or *Schiſm*; whereof there was never more danger, and conſequently never more need of Sureties to be taken in this reſpect: which diſcovers unto us the *Serpentine Subtilty* of that unclean Spirit of *Errour* and *Diviſion*, and the *Peſtilential* practices of his Inſtruments, *Hereticks* and *Schiſmaticks* who are now moſt buſie in undermining this prudent way of the Church, when there is the greateſt neceſſity of obſerving the ſame.

Anſwer 2. 3. Theſe *Godfathers* cannot be looked on as ſtrangers, as long as they are members of the ſame Church: and if they perform not the Obligation, yet the Church it ſelf takes care to ſupply this want by *Catechizing* all that are baptized, and inſtructing them in the *vow* of *Baptiſm*, and ſo fitting them for *Confirmation*, in which they take the ſame vow in their own name, which in *Baptiſm* others took in their ſtead.

Laſtly, by the means of this pious and prudent cuſtome of Chriſt's Church, a *Spiritual Kindred* among Chriſtian Neighbours

is

is contracted, and *Charity*, which is the *life of Chriſtianity*, is maintained and increaſed.

Anſw. 3. As for the name of *Godfathers* and *Godmothers*, it cannot be any vain, light or trivial uſe of the moſt Holy Name of *God*: ſince this name is both uſed in matters of ſo high concernment, and the uſe thereof alſo is ſignificant and proper; more proper than that of *Witneſſes* or *Sureties*, if we conſider either 1. *The Office* of theſe perſons whom we rightly call *Godfathers*; which is, firſt, to offer up unto *God* the party baptized, and to devote him to his ſervice. Secondly, to confeſs and profeſs unto *God* Faith, Repentance and Obedience in their names. And thirdly, to become bound unto *God* for their performance hereof when they come to years.

Or, 2. if we conſider the benefit they receive by Baptiſm, which is, therein to be made the *Children of God*: in which reſpect chiefly their Sureties are called *Godfathers*.

Object. 6. Whereas it is ſaid in the Catechiſm, *I believe in God the Son, who hath redeemed me and all mankind*: it is objected, *That this doctrine is erroneous, becauſe Chriſt died only for his Elect and Choſen.*

Anſwer.

Anſwer. But rather this aſſertion of the Objectors is erroneous, there being nothing more clear in Holy Scriptures than this, that *Chriſt died for all men*, and this not only *ſufficiently* for all, but *intentionally* for all, though not *effectually* for all; becauſe the greater part of mankind through the wickedneſs of their own wills do fruſtrate his pious intention, either by not accepting his offers of Grace and Salvation, or not performing the conditions on which theſe offers are tendred: nor can any thing be more plainly and clearly expreſſed than is this doctrine in holy Scripture, That it is neither God's intention nor deſire, *That any ſhould periſh, but that all ſhould come to repentance*, 2 Pet. 3. 9. and that in order hereunto he ſent his Son into the world, *that whoſoever believeth in him might not periſh, but have everlaſting life*, Joh. 3. 15, 16. who is therefore termed *the Saviour of the world*, Joh. 4. 42. and *the Saviour of all men*, 1 Tim. 4. 10. and *the true light that lighteth every man coming into the world*, Joh. 1. 9. And the end of his coming is expreſſed to be *that the world through him might believe*, John 1. 7. *and that the world through him might be ſaved*, John 3. 17.

John 3. 16. Heb. 2. 9. 1 Tim. 4. 10. 1 Joh. 2. 2.

Ezek. 18. 23, 32. 2 Sam. 14. & 33. 11, 14. 2 Pet. 3. 9. Rom. 1. 4, 5.

And

And that the *World* in theſe places might not be miſtaken for *the world of the Elect* only, the Apoſtle ſaith plainly, *that Chriſt is the Saviour of all men*, but eſpecially of them that *believe*, 1 Tim. 4. 10. The Saviour of all men, *ſufficiently* and *intentionally*: and of them that believe, *ſufficiently* and *effectually*.

To the ſame purpoſe, but more undeniably yet, 1 John 2. 2. *He is the propitiation for our ſins, and not for ours onely, but alſo for the ſins of the whole world*: The Apoſtle foreſeeing and confuting that opinion of *Chriſt dying for the Elect onely*, with a [*not onely, but alſo*:] the which alſo is flatly contradicted, Heb. 2. 9.——*That he might taſte death for every man.*

Upon theſe and many more evident Texts of Sacred Writ, we are taught by our Church rightly *to believe in God the Son, who hath redeemed us and all mankind.*

Object. 6. In the ſetting down our duty towards God, as the full meaning of the firſt Table of the Law, there is nothing mentioned touching the obſervation of the Sabbath-day in the fourth Commandment enjoyned.

Anſwer. The ſpiritual meaning of this Law is expreſſed, which is, *to ſerve God truly all the*

the dayes of our life, which is that true Chriſtian Sabbath, whereof the Jewiſh Sabbath was a type *. And although the obſervation of the Lord's day, and other dayes devoted to the ſervice of God, be a duty generally enjoyned in the fourth Commandment; yet more eſpecially it belongs to the fifth Commandment, as being a *ſpecies* of that honour and obedience which we owe to our Spiritual Mother *the Church*.

* Col. 2. 16, 17.

Object. 7. Whereas it is affirmed in the Catechiſm, *That Children to be baptized do Believe and Repent by their* Sureties, *who promiſe and vow in their* Names, &c. it is objected, *That no perſon can Believe or Repent by a Proxie, neither can either Children or Elder perſons be made partakers of the Benefits of Baptiſm by the Faith of others, but every one becomes accepted and beloved of God by his own, and not by another mans Faith and Repentance.*

Anſwer. It is no ſtrange or new opinion this, that one perſon may be made partaker of the benefits of Chriſt by the faith of others: whereof the example of the Centurions ſervant, who was healed by the virtue of his Maſters Faith, *Mat.* 8. 10, 13. of the palſie-man healed by the faith of his friends,

Mat.

Mat 9. 2. and of the daughter of the *Canaanitiſh* woman healed by the faith of her mother, *Mat.* 15. 28. are ſufficient and evident teſtimonies. We read alſo of *Jairus*'s daughter raiſed from the dead by the faith of her Parents, *Luke* 8. 50. and of *Lazarus* raiſed upon the faith of his Siſter *Martha*, *John* 11. 26, 27, &c. And being by Baptiſm ſpiritually raiſed up from the dead, it may very well be believed to be done by the virtue of the faith of others.

Rom. 6. 4.
Col. 2. 12.

Certè dignum eſt ut qui peccato carnalium Parentum polluuntur, fide ſpiritualium Parentum ſalventur. Haim. in Hom. in die Aſcenſi.

I ſhall conclude with the ſaying of an antient Divine upon this ſubject: *It is but meet and fit that children, who are polluted with Original ſin by traduction from the loins of their Carnal Parents, ſhould be regenerate and healed in Baptiſm by the faith of their Spiritual Parents*, or Godfathers.

To

To the Reader.

BEing desired in the second Edition of the Catechism to add thereunto a Morning and Evening Prayer, I have accordingly annexed several short Prayers for both seasons: conceiving such to be both more useful and more effectual than two longer Prayers only.

Because 1. *after this manner the Prayers of the Church are formed, whereunto all obedient Sons of the Church ought to conform themselves.*

2. *'Tis more agreeable to the command of Christ, and to that all-perfect form of Prayer by him prescribed*, Mat. 6. 9.

3. *Because that Devotion, which is the very life of Prayer, is sooner damped and deaded in the use of one long uninterrupted Prayer, than of many shorter Prayers: the ending of one Prayer and beginning of another adding new heat of zeal and devotion to the soul.*

4. *Because young persons, and servants, and all that be under authority and commands of Superiours, may often want time and leisure for the use of a long Prayer, which may occasion the same either to be altogether neglected, or negligently and perfunctorily run over: whereas in such cases some of these shorter Prayers may be omitted, and the more necessary and pertinent ones only used.*

Prayers for Morning and Evening, and for the King.

Morning Prayers.

In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

I.

BLeſſed be the holy and undivided Trinity now and for evermore, and thrice bleſſed be the great and glorious Majeſty of Heaven, who hath preſerved me this night paſt, and brought me ſafe to the beginning of this day, adding day after day unto my life, and ſpace for repentance unto my dayes. I laid me down and ſlept, and roſe up again; for thou, Lord, ſuſtainedſt me, and madeſt me dwell in ſafety. I waked, and behold, and lo my ſleep was ſweet unto me: bleſſed be thy Holy Name therefore, and bleſſed be that infinite mercy of thine, whereby I live and move and have my being, and do enjoy all things neceſſary to mantain this my life and being, through *Jeſus* Chriſt our Lord. Amen.

II.

I Confeſs, O Lord, that I am leſs than the leaſt of all thy mercies; that I am unworthy

to

to lift up mine eyes to heaven, which is the throne of thy Purity, or to tread upon the earth which is the footstool of thy Majesty: for I have sinned against Heaven and before thee——Have mercy upon me, O God, after thy great goodness, and according to the multitude of thy mercies do away mine offences. Turn thy face away from my sins, and blot out all my misdoings, for his sake whom thou hast given a sacrifice for the sins of the world, *Jesus* Christ our Lord. Amen.

Here confess the sins of the night past.

III.

AND here, O Lord, I prostrate my self at the foot-stool of thy divine Majesty, I humble my self under thy most mighty hand: I repent me exceedingly of all my daily backslidings from thee; and do again renew that vow and promise made in my Baptism, forsaking the service of the World, the Devil, and the Flesh. I offer and present unto thee and to thy service my self, my soul and my body, my thoughts and desires, my words and actions, to be this day and every day guided and ordered by thee; humbly beseeching thee to look mercifully upon my infirmities, to turn away from me all those evils of punishment which I by my manifold evils of sin have righteously deserved: And remembring whereof I am made, how

frail I am, and how prevalent are my ghostly enemies, I most humbly beseech thee to strengthen me against all the crafts and assaults of the Devil, the World and the Flesh, that they never prevail against me, either to draw away my heart from thee, or my actions from the Rule of thy most Holy Lawes; but that I may, according to my promise and bounden duty, keep thy holy Will and Commandments, and walk in the same all the days of my life, through *Jesus* Christ our Lord. Amen.

IV.

O Holy *Jesus*, Sun of righteousness, who descendedst from the fountain of eternal purity and splendour to enlighten us who sate in darkness and in the shadow of death, cause the bright beams of thy sacred and saving light to shine into my darkned heart, dispell and dissipate thence all those clouds of ignorance, sinfulness and errour, which too much infest and infect the same. Make me a Child of the light and the day; not of the night and of darkness. Let the light of thy truth direct me, and the light of thy grace support me, in those sacred paths that lead to light and life everlasting, blessed Saviour and Redeemer *Jesu*. Amen.

V.

O Lord our heavenly Father, Almighty and everlasting God, which hast safely brought me

me to the beginning of this day, defend me in the ſame by thy moſt mighty power, and grant that this day I fall into no ſin, neither run into any kind of danger, but that all my doings may be ordered by thy governance to do alwayes that which is righteous in thy ſight, through *Jeſus* Chriſt our Lord. Amen.

VI.

PReſerve me, O Lord, this day from any evils of mine, and me from the evils of the day. Let not my dayes conſume in vanity, nor my years in trouble: but let my condition be ever peaceful and contenting in my ſelf, uſeful and beneficial to others, well-pleaſing and acceptable unto thee; that when my body ſhall lie down in the bed of darkneſs, my ſoul may paſs into the regions of eternal light, through *Jeſus* Chriſt our Lord. Amen.

VII.

PRevent me, O Lord, in all my doings with thy moſt gracious favour, and further me with thy continual help, that in all my works begun, continued and ended in thee, I may glorifie thy holy Name, and finally by thy mercy may obtain everlaſting life, through *Jeſus* Chriſt our Lord. Amen.

In whoſe moſt holy Name and words, I beſeech thee to hear me with all thy faithful people, ſaying, Our Father which art in heaven, hallowed be thy Name, &c.

Particular Prayers to be added according to particular Relations and Conditions.

I.

Of Children for their Parents.

ALmighty God, the Father of our Lord *Jesus* Christ, who hast commanded me to honour my father and mother, grant me alway to be herein obedient to thy command, and in thee and for thee to be in all respects obedient and dutiful to my Parents. And bless them, O Lord, I beseech thee, with the blessings both of the right hand and of the left; preserve them in the unity of the true Faith, and in all holy conversation agreeable thereunto, that they may find thee propitious and mercifull unto them, loving as a father, tender as a mother, in the bowels of thine own dear Son *Jesus* Christ our Lord. Amen.

II.

Of Scholars for their Schoolmaster or Tutor.

ALmighty God, the fountain of all wisdome, grant unto thy servant whom thou hast ordained my Guide and Teacher a sound judgment and right understanding in all things; make him faithful and diligent in the discharge of his Function, and so order all his Instructions and Directions, that I may be thereby enlightned with the knowledge of the truth, directed

rected in the ways of thy Laws, and in the works of thy Commandments here, unto the hopes of eternal glory hereafter, through *Jesus* Christ our Lord. Amen.

III.

Of Servants, for obedience and success in their Masters business.

O Lord our Governour, who by thy excellent wisdome hast disposed all things and all persons into several orders and degrees, some to command and some to obey; grant me thy servant grace to be humble, faithful and obedient to such as have the rule and command over me, serving them not with eye-service, as pleasing man, but in singleness and sincerity of heart as becometh the servant of Christ. And prosper thou, O Lord, all the works of my hands, yea prosper thou my handy-work; and grant that neither through any ignorance, negligence or unfaithfulness of mine, my Master may in any thing suffer loss or be damnified; but that all my undertakings may succeed to thy glory, my Master's benefit, and the peace and comfort of my own soul, through *Jesus* Christ our Lord. Amen.

IV.

Of a Wife for her Husband.

O Eternal God, Creator and Preserver of all mankind, who hast called me into the

holy ſtate of Matrimony, bleſs me therein I beſeech thee with the grace of a pure love, loyalty, obedience and complacency to my husband, and bleſs him with health both of ſoul and body: make him truly to be, and conſtantly to continue, thy ſervant; a faithful member of thy Church, which is the Spouſe of thy Son; a comfort and ſupport both to me his wife, and all his children, through *Jeſus* Chriſt our Lord. Amen.

V.

Of a Husband for his Wife.

O Holy *Jeſus*, who haſt eſpouſed to thy ſelf a Church without ſpot or ſtain, bleſs thy handmaid my wife, and endue her with the graces of meekneſs, chaſtity, innocence, obedience, and all ſuch ſpiritual ornaments as may render her amiable in my ſight: make her wiſe as *Rebecca*, loving as *Rachel*, holy as *Heſter*, faithful and obedient as *Sarah*, and in all quietneſs, ſobriety and peace to be a follower of holy and godly Matrons, that ſhe may in the end inherit thy everlaſting Kingdom, through *Jeſus* Chriſt our Lord. Amen.

VI.

For every perſon engag'd to Friends and Benefactors.

O Father of lights, from whom cometh every good and perfect gift, I beſeech thee for

for all my friends and relations whom thou haſt made any way inſtrumental for my good and benefit, that it might pleaſe thee to reward them ſeven-fold into their boſome, to cauſe the light of thy countenance to ſhine upon them: turn thy face away from their ſins & miſdeeds, and forget not the good they have done either to me or to any others for my ſake, but let it be remembred to their praiſe and everlaſting joy, through *Jeſus* Chriſt our Lord. Amen.

Evening Prayers.

In the Name of the Father, and of the Son, and of the Holy Ghoſt.

I.

BLeſſing, and honour, and glory, and power be unto him that ſitteth upon the Throne, and to the Lamb for evermore. Thou art worthy, O Lord, to receive glory, and honour, and power, for thou haſt created all things, and for thy pleaſure they are, and were created. Bleſſed be thy holy Name for my Creation, Redemption, Illumination & Sanctification, Protection & Preſervation, maintenance & nouriſhment: more particularly, that thou haſt preſerved me from all perils & dangers of the day

day past, wherein many thousands perhaps better than I am have been cut off, and sent to bewail their sins in the bitter sorrows of a sad eternity. And 'tis of thy great mercies that I also am not consumed, even because thy compassions fail not. Blessed be thy Holy Name from this time forth and for evermore. Amen.

II.

BUt I am unworthy, O Lord, to take thy holy Name in my mouth, or that thy praise should come within my polluted lips; for I am a man of defiled lips, of an uncircumcised heart, of unmortified affections, guilty of many irregular and extravagant actions: and more particularly I have sinned against thee this day--Enter not into judgment with thy servant, O Lord, for in thy sight no flesh living is righteous. Blessed Lamb of God that takest away the sins of the world, take away mine also who am a notorious offender. Blessed Lamb of God that takest away the sins of the world, have mercy upon me; speak peace to my poor soul, and say unto me, I am thy salvation: and grant that I may ever hereafter serve and please thee in newness of life, living soberly, righteously and godly in this present world, to the Glory of thy Holy Name. Amen.

Here confess the sins in particular of the day past.

O God

III.

O God from whom all holy desires, all good counsels, and all just works do proceed, give unto me thy servant that peace which the world cannot give, & grant that both my heart may be alway set to obey thy commandments, and also that by thee I being defended from all my enemies ghostly and bodily, may pass my time in rest and quietness, through the merits of *Jesus* Christ my Saviour. Amen.

IV.

LIghten my darkness I beseech thee, O Lord, and defend me from all perils and dangers of this night, for the love of thy only Son our Saviour *Jesus* Christ. Amen.

V.

PReserve me this night from all inward infirmities, outward adversities or accidents that may harm the *body*; from all sinful thoughts desires, words, actions, that may assault and defile the *soul*; from all illusions of the night that may abuse the fancy; from all the spirits and powers of darkness; from thy wrath, and from everlasting death, good Lord, deliver me: and grant me this night such quiet, chast, innocent sleep and repose, that I may rise on the morrow with a pure heart, and a clean body to praise thy blessed Name, and to serve thee with all chearfulness and gladness of soul all the

the days and nights of my life, through *Jesus* Christ our Lord. Amen.

Our Father which art in Heaven, hallowed be thy Name, &c.

A Prayer for all Men and all Christians, to be used either Morning, or Evening, or both.

ALmighty and everlasting God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men, I most humbly beseech thee to have mercy upon all Jews, Turks, Infidels and Hereticks, calling them all home to the knowledge of thy Grace and Faith in thee; that we may be all one fold under *Jesus* Christ the great Shepherd and Bishop of our souls.

That it may please thee to inspire continually the Universal Church with the spirit of truth, unity and concord, and to grant that all we of these Churches and Kingdomes, and all others that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love.

That it may please thee to root out from amongst us all heresies and errors, all schisms and factions, all bitter envyings and divisions, all uncharitableness and licentiousness of opinions and conversation; to rebuke that unclean spirit of contradiction and contention, of pride, stubbornness and disobedience, and whatsoever

is

is contrary to our holy profeſſion, or a ſtain to the bleſſed Name of Chriſt which is called upon us.

That it may pleaſe thee to ſave and defend all Chriſtian Kings, Princes and Governors, to ſupport them againſt all their enemies, forein and domeſtick, and make them all ſupporters and promoters of truth and peace in Chriſtendom.

That it may pleaſe thee more eſpecially to bleſs and preſerve our Gracious Sovereign Lord King *Charles*, Queen *Katherine*, the Duke of *York*, and all the reſt of the Royal Progeny.

That it may pleaſe thee to ſtop the mouths of all falſe Prophets, and of all ſuch as propheſie lies and vain things which profit not, and to plant in all Congregations ſuch Paſtors only as are Orthodox, learned and holy: and for this end to ſupport, direct and proſper the Reverend Fathers of the Church, and to keep up the hedge of Eccleſiaſtical Diſcipline and holy Liturgy amongſt us.

That it may pleaſe thee to give unto all the people of theſe lands wiſe and underſtanding hearts, to diſtinguiſh betwixt light & darkneſs: give them ſubmiſſive and obedient hearts and open ears to the true and faithful Miniſters of thy Word; but to ſhut their ears and harden their hearts againſt all ſeducers and deceivers.

That

may please thee to comfort, succour all them that be in any want, sickness, sorrow, pain, trouble, banishment or imprisonment. O God, make speed to save them; O Lord, make haste to help them, and deliver them out of all their troubles.

That it may please thee to have pity upon all weak and dying persons, and in great mercy receive the souls which thou hast redeemed, returning unto thee.

That it may please thee to forgive all them that have offended, slandered, railed and reviled, or any way wronged me in thought, word or deed; and to those that I have any way injur'd or defrauded, give me grace to make satisfaction to the utmost of my knowledge and ability.

That it may please thee to instruct the ignorant, to correct the refractory, to reduce the erroneous, to strengthen such as do stand, to comfort and help the weak-hearted, to raise up them that fall, and finally to beat down Satan under our feet.

That it may please thee to save and defend all that are near and dear unto me, whether by friendship, good turns, consanguinity or *alliance*; all that remember me in their prayers, or desire my remembrance of them; all the neighbours of this Parish, and members of this Family, whereof